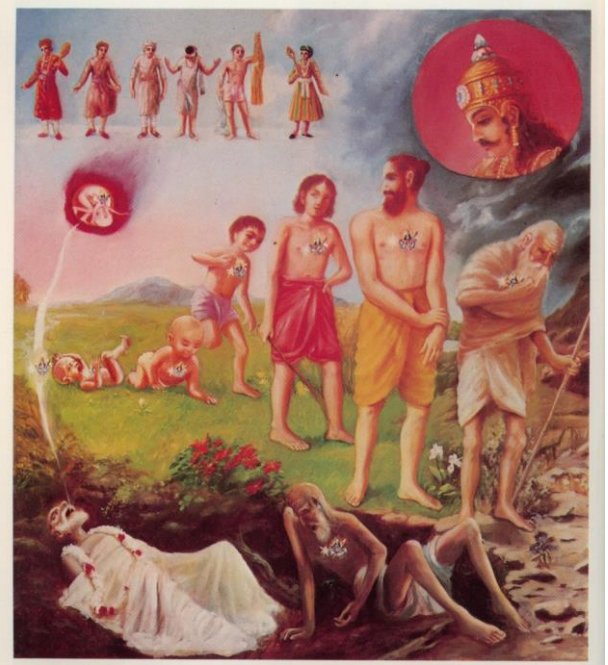
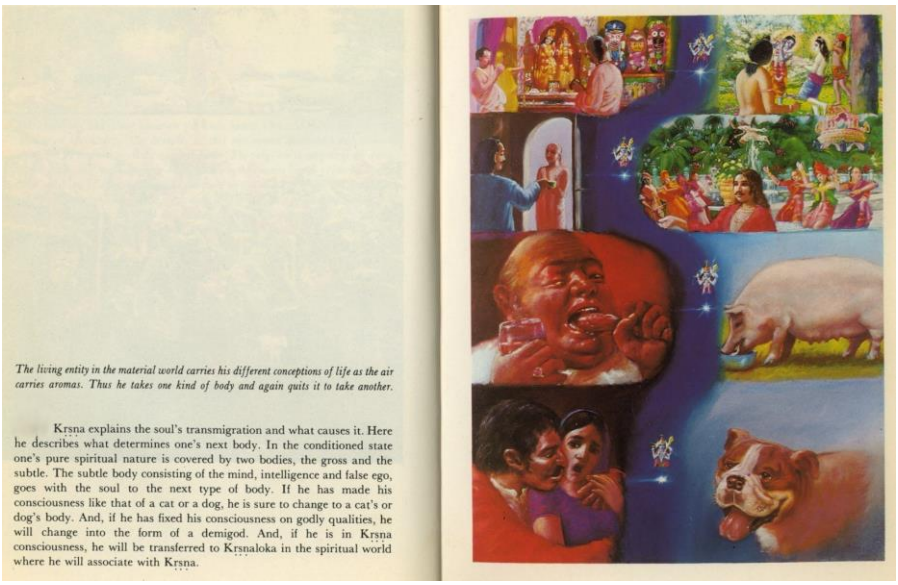
HOW MANY TIMES HAVE I MADE THIS JOURNEY?



As the embodied soul continually passes, in this body, from boyhood to youth to old age, the soul similarly passes into another body at death. Just as a person puts on new garments, giving up old ones, similarly, the soul accepts new material bodies, giving up the old and useless ones.

The Srimad-Bhagavatam is an ancient Sanskrit scripture that contains the essence of all Vedic wisdom, recording the teachings of the Lord's devotees, as well as those of the Lord in many of His incarnations. In this Thirtieth Chapter of the Third Canto, an incarnation of Krsna's named Kapiladeva graphically describes the results of sin. Srila Prabhupada explains the texts in his purports.

TEXT 1: The Personality of Godhead said, "As a mass of clouds does not know the powerful influence of the wind, a person engaged in material consciousness does not know the powerful strength of the time factor, by which he is being carried."
PURPORT: The great politician-pandita named Canakya said that even one moment of time cannot be returned, even if one is prepared to pay millions of dollars. One cannot calculate the amount of loss there is in wasting valuable time. Whether materially or spiritually, one should be very alert in utilizing the time which he has at his disposal. A conditioned soul lives in a particular body for a fixed measurement of time, and it is recommended in the scriptures that within that small measurement of time one has to finish Krsna consciousness and thus gain release from the influence of the time factor. But, unfortunately, those who are not in Krsna consciousness are carried away by the strong power of time without their knowledge, as clouds are carried by the wind.

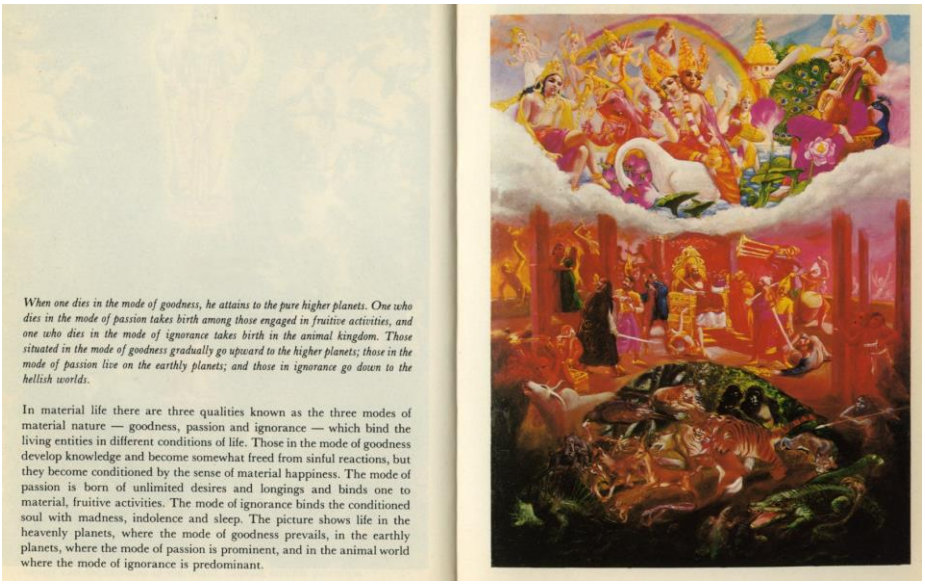

The living entity in the material world carries his different conceptions of life as the air carries aromas. Thus he takes one kind of body and again quits it to take another.
Krsna explains the soul's transmigration and what causes it. Here he describes what determines one's next body. In the conditioned state one's pure spiritual nature is covered by two bodies, the gross and the subtle. The subtle body consisting of the mind, intelligence and false ego, goes with the soul to the next type of body. If he has made his consciousness like that of a cat or a dog, he is sure to change to a cat's or dog's body. And, if he has fixed his consciousness on godly qualities, he will change into the form of a demigod. And, if he is in Krsna consciousness, he will be transferred to Krsnaloka in the spiritual world where he will associate with Krsna.

TEXT 2: "Whatever is produced by the materialist with great pain and labor for so-called happiness, the Supreme Personality, as the time factor, destroys, and for this reason the conditioned soul laments."
PURPORT: The main function of the time factor, which is a representative of the Supreme Personality of Godhead, is to destroy everything. The materialists, in material consciousness, are engaged in producing so many things in the name of economic development. They think that by advancing in satisfying the material needs of man they will be happy, but they forget that everything they have produced will be destroyed in due course of time. From history we can see that there were many powerful empires on the surface of the globe that were constructed with great pain and great perseverance, but in due course of time they have all been destroyed. Still the foolish materialists cannot understand that they are simply wasting time in producing so-called material necessities, which are destined to be vanquished in due course of time. This waste of energy is due to the ignorance of the mass of people, who do not know that they are eternal and that they have an eternal engagement also. They do not know that this span of life in a particular type of body is but a flash in the eternal journey. Not knowing this fact, they take the small flash of their present life to be everything, and they waste time in improving economic conditions.

TEXT 3: "The misguided materialist does not know that his very body is impermanent and that the attractions of home, land, and wealth, which are in relationship to that body, are also temporary. Out of ignorance only, he thinks that everything is permanent."
PURPORT: The materialist thinks that persons engaged in Krsna consciousness are crazy fellows wasting time by chanting Hare Krsna, but actually he does not know that he himself is in the darkest region of craziness because of accepting his body as permanent. And in relation to his body he accepts his home, his country, his society, and all other paraphernalia as permanent. This materialistic acceptance of the permanence of home, land, etc. is called the illusion of maya. This is clearly mentioned here. Mohad grha-ksetra-vasuni: out of illusion only does the materialist accept his home, his land, and his money as permanent. Out of this illusion have grown family life, national life, and

economic development, which are very important factors in modern civilization. A Krsna conscious person knows that this economic development of human society is but temporary illusion.
In another part of the Srimad-Bhagavatam, the acceptance of the body as oneself, the acceptance of others as kinsmen in relationship to one's body, and the acceptance of the land of one's birth as worshipable are declared to be the products of an animal civilization. When, however, one is enlightened in Krsna consciousness, one can use these for the service of the Lord. That is a very suitable proposition. Everything has a relationship with Krsna. When all economic development and material advancement are utilized to advance the cause of Krsna consciousness, a new phase of progressive life arises.

TEXT 4: "In whatever species of life the living entity appears, he finds a particular type of satisfaction in that species, and he is never averse to being situated in such a condition."
PURPORT: The satisfaction of the living entity in a particular type of body, even if it is most abominable, is called illusion. A man in a higher position may feel dissatisfaction with the standard of life of a lower-grade man, but the lower-grade man is satisfied in that position because of the spell of maya, the external energy. Maya has two phases of activity. One is called praksepatmika, and the other is called avaranatmika. Avaranatmika means "covering," and praksepatmika means "pulling down." In any condition of life, the materialistic person or animal will be satisfied because his knowledge is covered by the influence of maya. In the lower grade or lower species of life, the development of consciousness is so poor that one cannot understand whether one is happy or distressed. This is called avaranatmika. Even a hog, who lives by eating stool, thinks himself happy, although a person in a higher mode of life sees how abominable that life is.


When one dies in the mode of goodness, he attains to the pure higher planets. One who dies in the mode of passion takes birth among those engaged in fruitive activities, and one who dies in the mode of ignorance takes birth in the animal kingdom. Those situated in the mode of goodness gradually go upward to the higher planets; those in the mode of passion live on the earthly planets; and those in ignorance go down to the hellish worlds.
In material life there are three qualities known as the three modes of material nature — goodness, passion and ignorance — which bind the living entities in different conditions of life. Those in the mode of goodness develop knowledge and become somewhat freed from sinful reactions, but they become conditioned by the sense of material happiness. The mode of passion is born of unlimited desires and longings and binds one to material, fruitive activities. The mode of ignorance binds the conditioned soul with madness, indolence and sleep. The picture shows life in the heavenly planets, where the mode of goodness prevails, in the earthly planets, where the mode of passion is prominent, and in the animal world where the mode of ignorance is predominant.

TEXT 5: "While deluded by the covering influence of the illusory energy, the living entity feels little inclined to cast off his body, even when in hell, for he takes delight in hellish enjoyment."

PURPORT: It is said that once Indra, the king of heaven, was cursed by his spiritual master, Brhaspati, on account of his misbehavior, and he became a hog on this planet. After many days, when Brahma wanted to recall him to his heavenly kingdom, Indra, in the form of a hog, forgot everything of his royal position in the heavenly kingdom, and he refused to go back. This is the spell of maya. Even Indra forgets his heavenly standard of life and is satisfied with the standard of a hog's life.

By the influence of maya the conditioned soul becomes so affectionate toward his particular type of body that even if someone says to him, "Give up this body, and immediately you will have a king's body," he will not agree. This attachment strongly affects all conditioned living entities.

Lord Krsna personally canvasses, "Give up everything in this material world. Come to Me, and I shall give you all protection," but we are not agreeable. We think, "We are quite all right. Why should we surrender unto Krsna and go back to His kingdom?" This is called illusion, or maya. Everyone is satisfied with his standard of living, however abominable it may be.

TEXT 6: "Such satisfaction with one's standard of living is due to deep rooted attraction for body, wife, home, children, animals, wealth, and friends. In such association, the conditioned soul thinks himself quite perfect."

PURPORT: This so-called perfection of human life is a concoction. Therefore it is said that however materially qualified a person may be, if he is not a devotee of the Lord he has no good qualities because he is hovering on the mental plane, which will drag him again to the material existence of temporary life. One who acts on the mental plane cannot get promotion to the spiritual plane. Such a person is always sure to glide down again to material life. Still, in the association of so-called society, friendship, and love, the conditioned soul feels completely satisfied.

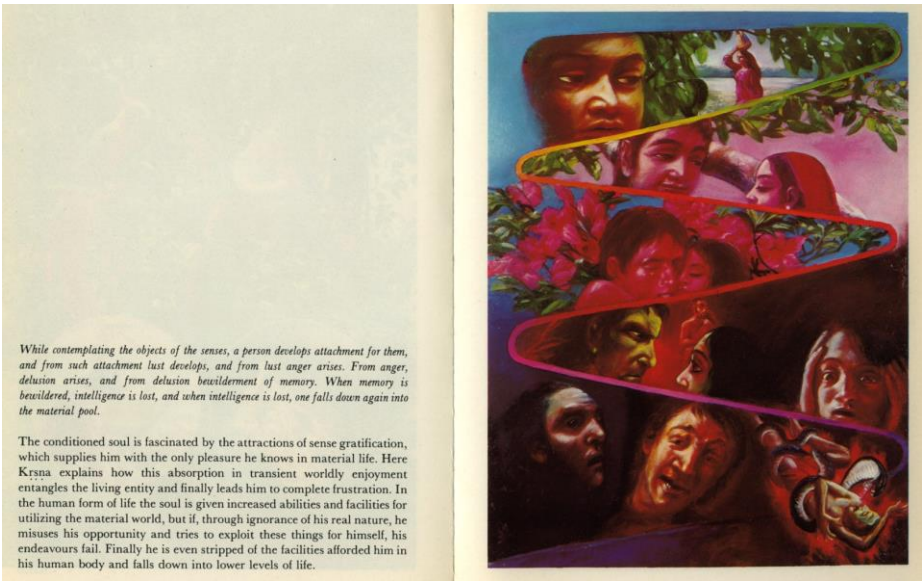
TEXT 7: "Although he is always burning with anxiety, such a fool always performs all kinds of mischievous activities with the unfulfillable hope of maintaining his so-called family and society."

PURPORT: It is said that it is easier to maintain a great empire than a small family, especially in these days, when the influence of Kali-yuga is so strong that everyone is harassed and full of anxieties because of accepting the false presentation of maya's family. The family we maintain is created by maya; it is the perverted reflection of the family in Krsnaloka. In Krsnaloka there are also family, friends, society, father, and mother; everything is there, but they are eternal. Here, as we change bodies our family relationships also change.

Sometimes we are in a family of human beings, sometimes in a family of demigods, sometimes a family of cats or dogs.

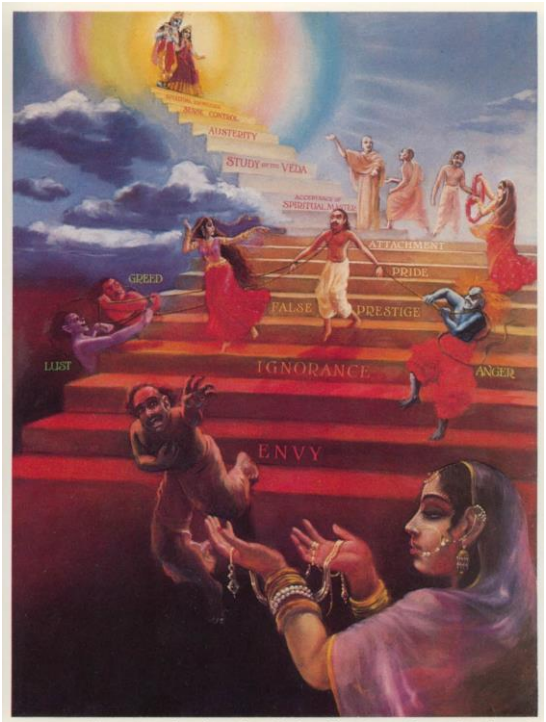
Family, society, and friendship are flickering, and so they are called asat. It is said that as long as we are attached to this asat--this temporary, nonexistent society and family--we are always full of anxieties. The materialists do not know that the family, society, and friendship here in this material world are only shadows, and thus they become attached. Naturally their hearts are always burning, but in spite of all inconvenience, they still work to maintain such false families because they have no information of the real family association with Krsna.

TEXT 8: "He gives heart and senses to a woman, who falsely charms him with maya. He enjoys solitary embraces and talking with her, and he is enchanted by the sweet words of the small children."
PURPORT: Family life within the kingdom of the illusory energy, maya, is just like a prison for the eternal living entity. In prison a prisoner is shackled by iron chains and iron bars. Similarly, a conditioned soul is shackled by the charming beauty of a woman, by her solitary embraces and talks of so-called love, and by the sweet words of his small children. Thus he forgets his real identity.
In this verse the words ‘strinam asatinam’ indicate that womanly love exists just to agitate the mind of man. Actually, in the material world there is no love. Both the woman and the man are interested in their sense gratification.
For sense gratification a woman creates an illusory love, and the man becomes enchanted by such false love and forgets his real duty. When there are children as the result of such a combination, the next attraction is to the sweet words of the children. The love of the woman at home and the talk of the children make one a secure prisoner, and thus he cannot leave his home. Such a person is termed, in Vedic language, a grhamedhi, which means "one whose center of attraction is home." The word grhastha refers to one who lives with family, wife, and children but whose real purpose of living is to develop Krsna consciousness. One is therefore advised to become a grhastha, not a grhamedhi.
The grhastha's concern is to get out of the family life created by illusion and enter into real family life with Krsna, whereas the grhamedhi's business is to repeatedly chain himself to so-called family life, in one life after another, and perpetually remain in the darkness of maya.


While contemplating the objects of the senses, a person develops attachment for them, and from such attachment lust develops, and from lust anger arises. From anger, delusion arises, and from delusion bewilderment of memory. When memory is bewildered, intelligence is lost, and when intelligence is lost, one falls down again into the material pool.
The conditioned soul is fascinated by the attractions of sense gratification, which supplies him with the only pleasure he knows in material life. Here Krsna explains how this absorption in transient worldly enjoyment entangles the living entity and finally leads him to complete frustration. In the human form of life the soul is given increased abilities and facilities for utilizing the material world, but if, through ignorance of his real nature, he misuses his opportunity and tries to exploit these things for himself, his endeavours fail. Finally he is even stripped of the facilities afforded him in his human body and falls down into lower levels of life.

TEXT 9: "The attached householder remains in his family life, which is full of diplomacy and politics. Always spreading miseries and controlled by acts of sense gratification, he acts just to counteract the reactions of all his miseries, and if he can successfully counteract such miseries, he thinks he is happy."
PURPORT: In the Bhagavad-gita the Personality of Godhead Himself certifies the material world as an impermanent place that is full of miseries. There is no question of

happiness in this material world, either individually or in terms of family, society, or country. If something is going on in the name of happiness, that is illusion. Here in this material world, happiness means successful counteraction of distress. The material world is so made that unless one becomes a clever diplomat, his life will be a failure. What to speak of human society, even in the society of lower animals, the birds and beasts cleverly manage their bodily demands of eating, sleeping, mating, and defending. Human society competes nationally or individually, and in the attempt to be successful the entire human society becomes full of diplomacy. We should always remember that in spite of all diplomacy and all intelligence in the struggle for existence, everything will end in a second by the supreme will. Therefore, all our attempts to become happy in this material world are simply a delusion offered by maya.



The transcendental qualities lead to liberation, whereas the demoniac qualities lead to bondage.

TEXT 10: "He secures money by committing violence here and there, and although he employs it in the service of his family, he himself eats only a little portion of the food thus purchased, and he goes to hell for those for whom he earned the money in such an irregular way."

PURPORT: There is a Bengali proverb: "The person for whom I have stolen accuses me of being a thief." The family members for whom an attached person acts in so many criminal ways are never satisfied. In illusion an attached person serves such family members, and by serving them he is destined to enter into a hellish condition of life. For example, a thief steals something to maintain his family, and he is caught and imprisoned. This is the sum and substance of material existence and attachment to material society, friendship, and love. Although an attached family man is always engaged in getting money by hook or by crook for the maintenance of his family, he cannot enjoy more than what he could consume even without such criminal activities. A man who eats eight

ounces of food may have to maintain a big family and earn money by any means to support that family, but he himself is not offered more than what he can eat, and sometimes he eats the remnants that are left after his family members are fed. Even by earning money by unfair means, he cannot enjoy life for himself. That is called the covering illusion of maya.
The process of illusory service to society, country, and community is exactly the same everywhere; the same principle is applicable even to big national leaders. A national leader who is very great in serving his country is sometimes killed by his countrymen because of irregular service. In other words, one cannot satisfy his dependents by this illusory service, although one cannot get out of the service because being a servant is his constitutional position.
A living entity is constitutionally part and parcel of the Supreme Being, but he forgets that he has to render service to the Supreme Being and diverts his attention to serving others; this is called maya. By serving others he falsely thinks that he is master. The head of a family thinks of himself as the master of the family, or the leader of a nation thinks of himself as the master of the nation, whereas actually he is serving, and by serving maya he is gradually going to hell. Therefore a sane man should come to the point of Krsna consciousness and engage in the service of the Supreme Lord, applying his whole life, all of his wealth, his entire intelligence, and his full power of speaking.

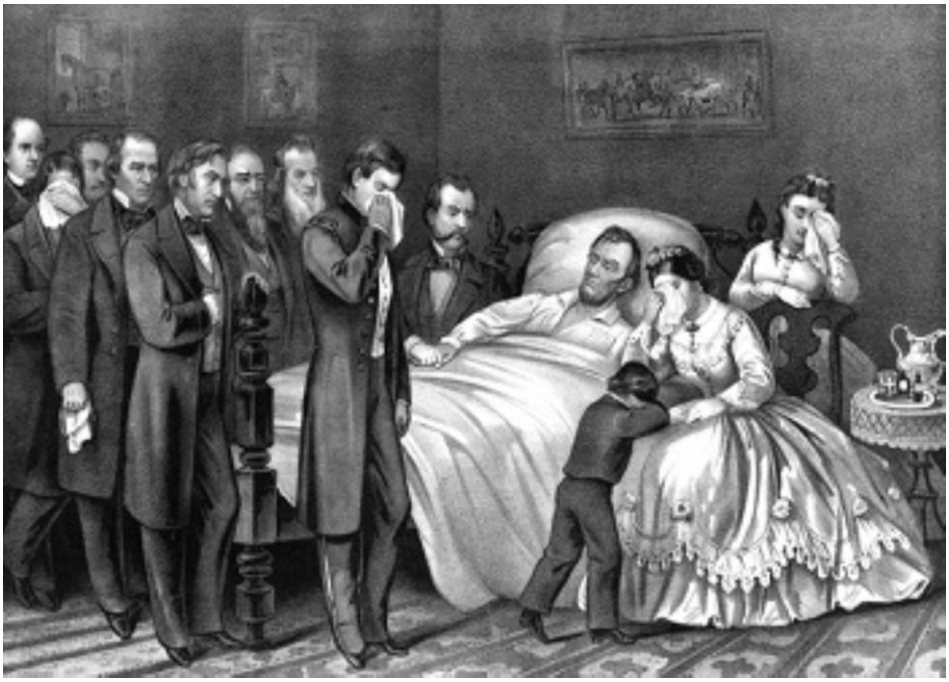
TEXTS 11-13: "When he suffers reverses in his occupation, he tries again and again to improve himself, but when he is baffled in all attempts and is ruined, he accepts money from others because of excessive greed. Thus the unfortunate man, unsuccessful in maintaining his family members, is bereft of all beauty. He always thinks of his failure, grieving very deeply. Seeing him unable to support them, his wife and others do not treat him with the same respect as before, even as miserly farmers do not accord the same treatment to their old and worn-out oxen."
PURPORT: Not only in the present age but from time immemorial no one has liked an old man who is unable to earn in the family. Even in the modern age, in some communities or states, the old men are given poison so that they will die as soon as possible. In some cannibalistic communities, the old grandfather is sportingly killed, and a feast is held in which his body is eaten. Here the example is given that a farmer does not like an old ox who has ceased to work.
Similarly, when an attached person in family life becomes old and is unable to earn, he is no longer liked by his wife, sons, daughters, and other kinsmen, and he is consequently neglected, what to speak of not being given respect. It is judicious, therefore, to give up family attachment before one attains old age and take shelter of the Supreme Personality of Godhead. A person should employ himself in the Lord's service so that the Supreme Lord can take charge of him and he will not be neglected by his so-called kinsmen.

TEXT 14: "The foolish family man does not become averse to family life although he is maintained by those whom he once maintained. Deformed by the influence of old age, he prepares himself to meet ultimate death."
PURPORT: Family attraction is so strong that even if a person is neglected by family members in his old age, he cannot give up family affection, and he remains at home just like a dog. In the Vedic way of life, it is advised that before getting too weak and being

baffled in material activities, and before becoming diseased, one should give up family life and engage oneself completely in the service of the Lord for the remaining days of his life.
Therefore the Vedic scriptures enjoin that as soon as one passes fifty years of age, he must give up family life and live alone in the forest. After preparing himself fully, he should become a sannyasi, travel widely, and distribute the knowledge of spiritual life to each and every home.

TEXT 15: "Thus he remains at home just like a pet dog and eats whatever is so negligently given to him. Afflicted with many illnesses, such as dyspepsia and loss of appetite, he eats only very small morsels of food, and he becomes an invalid, who cannot work any more."
PURPORT: Before meeting death a man is sure to become a diseased invalid, and when he is neglected by his family members, his life becomes less than a dog's because he is put into so many miserable conditions. Vedic literatures enjoin, therefore, that before the arrival of such miserable conditions, a man should leave home and die without the knowledge of his family members. If a man leaves home and dies without his family's knowing, that is considered a glorious death.
But an attached family man wants his family members to carry him in a great procession even after his death, and although he will not be able to see how the procession goes, he still desires that his body be taken gorgeously in procession. Thus he is happy without even knowing where he has to go when he leaves his body for the next life.

TEXTS 16-17: "In that diseased condition, a man's eyes bulge due to the pressure of air from within, and his glands become congested with mucus. He has difficulty breathing, and upon exhaling and inhaling he produces a sound like ghura-ghura, a rattling within the throat. In this way he comes under the clutches of death and lies down, surrounded by lamenting friends and relatives, and although he wants to speak with them, he no longer can because he is under the control of time."
PURPORT: For formality's sake, when a man is lying on his deathbed, his relatives come to him, and sometimes they cry very loudly, addressing the dying man: "O my father!" "O my friend!" or "O my husband!" In that pitiable condition the dying man wants to speak with them and instruct them of his desires, but because he is fully under the control of the time factor, death, he cannot express himself, and that causes him inconceivable pain. He is already in a painful condition because of disease, and his glands and throat are choked up with mucus. He is already in a very difficult position, and when he is addressed by his relatives in that way, his grief increases.



TEXT 18: "Thus the man who engaged with uncontrolled senses in maintaining his family dies in great grief, seeing his relatives crying. He dies most pathetically, in great pain and without consciousness."
PURPORT: In the Bhagavad-gita it is said that at the time of death one will be absorbed in the thoughts he cultivated during his lifetime. A person who had no idea other than to properly maintain his family members must have family affairs in his last thoughts. That is the natural sequence for a common man. The common man does not know the destiny of his life; he is simply busy in this present flash of life, maintaining his family. At the last stage, no one is satisfied with how he has improved the family economic condition; everyone thinks that he could not provide sufficiently. Because of his deep family affection, he forgets his main duty of controlling his senses and improving his spiritual consciousness. Sometimes a dying man entrusts the family affairs to either his son or some relative, saying, "I am going. Please look after the family." He does not know where he is going, but even at the time of death he is anxious about how his family will be maintained. Sometimes it is seen that a dying man requests the physician to increase his life at least for a few years so that the family maintenance plan which he has begun can be completed. These are the material diseases of the conditioned soul. He completely forgets his real engagement--to become Krsna conscious--and is always serious about planning to maintain his family, although he changes families one after another.

TEXT 19: "At death, he sees the messengers of the lord of death come before him, their eyes full of wrath, and in great fear he passes stool and urine."
PURPORT: There are two kinds of transmigration of a living entity after passing away from the present body. One kind of transmigration is to go to the controller of sinful activities, who is known as Yamaraja, and the other is to go to the higher planets, up to Vaikuntha. Here Lord Kapila describes how persons engaged in activities of sense gratification to maintain a family are treated by the messengers of Yamaraja, called

Yamadutas. At the time of death the Yamadutas become the custodians of those persons who have strongly gratified their senses. They take charge of the dying man and take him to the planet where Yamaraja resides. The conditions there are described in the following verses.

TEXT 20: "As a criminal is arrested for punishment by the constables of the state, a person engaged in criminal sense gratification is similarly arrested by the Yamadutas, who bind him by the neck with strong rope and cover his subtle body so that he may undergo severe punishment."

PURPORT: Every living entity is covered by a subtle body and a gross body. The subtle body is the covering of mind, ego, intelligence, and consciousness. It is said in the scriptures that the constables of Yamaraja cover the subtle body of the culprit and take him to the abode of Yamaraja to be punished in a way that he is able to tolerate. He does not die from this punishment because if he died, then who would suffer the punishment? It is not the business of the constables of Yamaraja to put one to death. In fact, it is not possible to kill a living entity because factually he is eternal; he simply has to suffer the consequences of his activities of sense gratification.

The process of punishment is explained in the Caitanya-caritamrta. Formerly the king's men would take a criminal in a boat in the middle of the river. They would dunk him by grasping a bunch of his hair and thrusting him completely under water, and when he was almost suffocated, the king's constables would take him out of the water and allow him to breathe for some time, and then they would again dunk him in the water to suffocate. This sort of punishment is inflicted upon the forgotten soul by Yamaraja, as will be described in the following verses.

TEXT 21: "While carried by the constables of Yamaraja, he is overwhelmed and trembles in their hands. While passing on the road he is bitten by dogs, and he can remember the sinful activities of his life. He is thus terribly distressed."
PURPORT: It appears from this verse that while passing from this planet to the planet of Yamaraja, the culprit arrested by Yamaraja's constables meets many dogs, which bark and bite just to remind him of his criminal activities of sense gratification. It is said in the Bhagavad-gita that one becomes almost blind and is bereft of all sense when he is infuriated by the desire for sense gratification. He forgets everything. A man is bereft of all intelligence when he is too attracted by sense gratification, and he forgets that he has to suffer the consequences also. Here the chance for recounting his activities of sense gratification is given by the dogs engaged by Yamaraja. While we live in the gross body, such activities of sense gratification are encouraged, even by modern governments. In many states all over the world, the government encourages such activities by pushing birth control. Women are supplied pills, and they are allowed to go to a clinical laboratory to get assistance for abortions. This is going on as a result of sense gratification. Actually sex is meant for begetting a good child, but because people have no control over the senses and there is no institution to train them to control the senses, the poor people fall victim to the criminal offenses of sense gratification, and they are punished after death as described in these passages of the Srimad-Bhagavatam.

TEXTS 22-24: "Under the scorching sun, the criminal has to pass through roads of hot sand with forest fires on both sides. He is whipped on the back by the constables because of his inability to walk, and he is afflicted by hunger and thirst. But unfortunately there is no drinking water, no shelter, and no place for rest on the road. While passing on that

road to the abode of Yamaraja, he falls down in fatigue, and sometimes he becomes unconscious, but he is forced to rise again.
"In this way he is very quickly brought to the presence of Yamaraja. Thus he has to pass ninety-nine thousand yojanas within two or three moments, and then he is at once engaged in the torturous punishment he is destined to suffer."
PURPORT: One yojana is eight miles, and thus he has to pass along a road that is as much as 792,000 miles long. Such a long distance is passed over within a few moments only. The subtle body is covered by the constables so that the living entity can travel such a long distance quickly and at the same time tolerate the suffering. This covering, although material, is of such fine elements that material scientists cannot discover what the coverings are made of. To pass 792,000 miles within a few moments seems wonderful to the modern space travelers. They have so far traveled at a speed of 18,000 miles per hour, but here we see that a criminal passes 792,000 miles within a few seconds only, although the process is not spiritual but material.

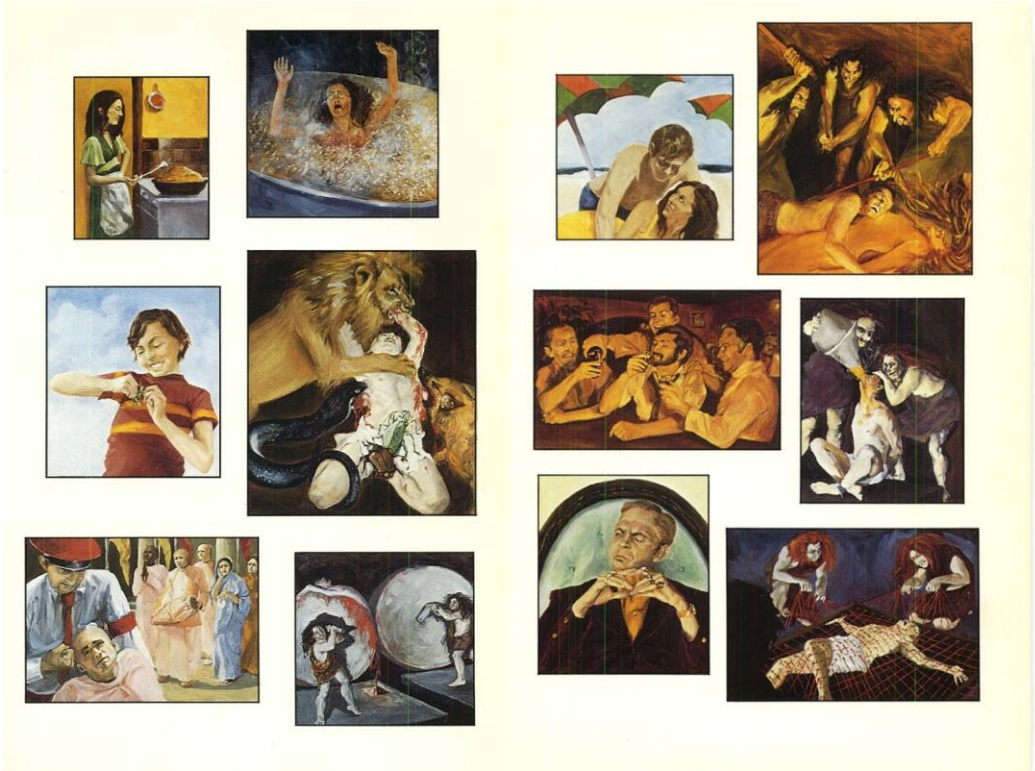
TEXT 25: "He is placed in the midst of burning pieces of wood, and his limbs are set on fire. In some cases he is made to eat his own flesh or have it eaten by others."
PURPORT: This verse and the next three verses describe the sinful living entity's punishment. The first description is that the criminal has to eat his own flesh, burning with fire, or allow others like himself who are present there to eat it. In the last great war, people in concentration camps sometimes ate their own stool, so there is no wonder that in Yamasadana, the abode of Yamaraja, a meat-eater who had a very enjoyable life eating others' flesh has to eat his own flesh.

TEXTS 26-28: "His entrails are pulled out by the hounds and vultures of hell, even though he is still alive to see it, and he is subjected to torment by serpents, scorpions, gnats, and other creatures that bite him. Next his limbs are lopped off and torn asunder by elephants. He is hurled down from hilltops, and he is also held captive either in water or in a cave.

"Men and women whose lives were built upon indulgence in illicit sex are put into many kinds of miserable conditions in the hells known as Tamisra, Andha tamisra, and Raurava."

PURPORT: The lives of all materialistic people, who are undergoing severe tribulation in the struggle for existence, are based on sex. Therefore, in the Vedic civilization sex is allowed only in a restricted way; it is for the married couple, and only for begetting children. But when sex is indulged in for sense gratification illegally and illicitly, both the man and the woman await severe punishment in this world or after death. In this world they are punished by virulent diseases like syphilis and gonorrhea, and in the next life, as we see in this passage of the Srimad-Bhagavatam, they are put into various kinds of hellish conditions to suffer.

In the Bhagavad-gita, First Chapter, illicit sex is also very much condemned, and it is said that one who produces children by illicit sex is sent to hell. It is confirmed here in the Bhagavatam that such offenders are put into hellish conditions of life in Tamisra, Andha-tamisra, and Raurava.



TEXT 29: Lord Kapila continued, "My dear mother, it is sometimes said that we experience hell or heaven on this planet, for hellish punishments are sometimes visible on this planet also."

PURPORT: Sometimes unbelievers do not accept these statements of scripture regarding hell. Lord Kapila therefore confirms them by saying that these hellish conditions are also visible on this planet. It is not that they are only on the planet where Yamaraja lives. On the planet of Yamaraja, the sinful man is given the chance to practice living in the hellish conditions that he will have to endure in the next life, and then he is given a chance to take birth on another planet to continue his hellish life.
For example, if a man is to be punished to remain in hell and eat stool and urine, then first of all he practices such habits on the planet of Yamaraja, and then he is given a particular type of body, that of a hog, so that he can eat stool and think he is enjoying life. It is stated previously that in any hellish condition, the conditioned soul thinks he is happy. Otherwise, it would not be possible for him to suffer hellish life.

TEXT 30: "After leaving this body, the man who maintained himself and his family members by sinful activities suffers a hellish life, and his relatives suffer also."
PURPORT: The mistake of modern civilization is that man does not believe in the next life. But whether he believes or not, the next life is there, and one has to suffer if one does not lead a responsible life in terms of the injunctions of authoritative scriptures like the Vedas and Puranas. Species lower than human beings are not responsible for their actions because they are made to act in a certain way, but in the developed life of human consciousness, one who does not act responsibly is sure to get a hellish life, as described herein.

TEXT 31: "He goes alone to the darkest regions of hell after quitting the present body, and the money he acquired by envying other living entities is the passage money with which he leaves this world."
PURPORT: When a man earns money by unfair means and maintains his family and himself with that money, the money is enjoyed by many members of the family, but he alone goes to hell and suffers the resultant sinful reactions accrued from such a violent and illicit life. For example, if a man secures some money by killing someone and with that money maintains his family, those who enjoy the black money earned by him are also partially responsible and are also sent to hell, but he who is the leader is especially punished. The money he earned is left in this world, and he takes only the sinful reaction. In this world also, if a person acquires some money by murdering someone, the family is not hanged, although its members are sinfully contaminated. But the man who commits the murder and maintains his family is himself hanged as a murderer. The direct offender is more responsible for sinful activities than the indirect enjoyer. The great learned scholar Canakya Pandita says, therefore, that whatever one has in his possession had better be spent for the cause of ‘sat’, or the Supreme Personality of Godhead, because one cannot take his possessions with him. They remain here, and they will be lost. Either we leave the money or the money leaves us, but we will be separated. The best use of money as long as it is within our possession is to spend it to acquire and propagate Krsna consciousness.

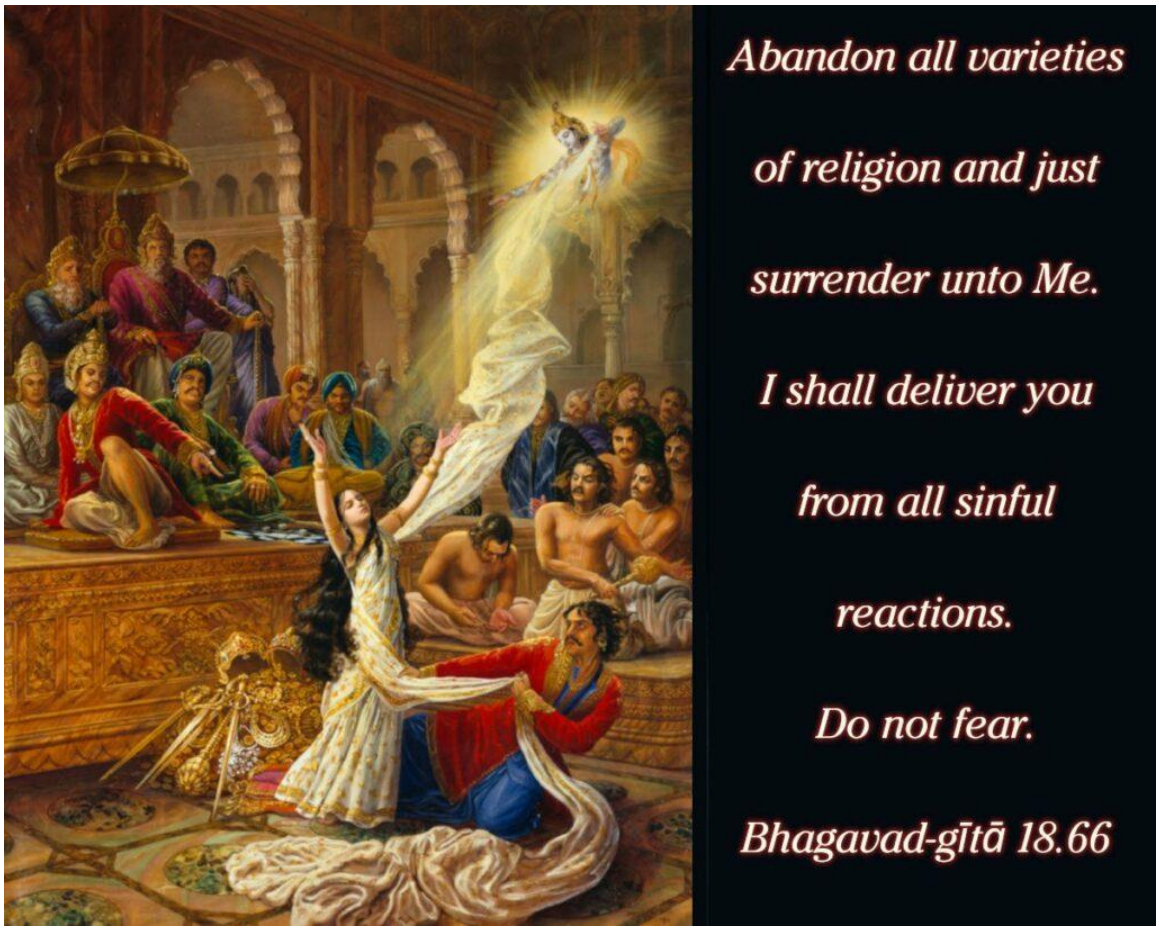
SENSE ENJOYMENT LEADS TO HELL
DRINKING
ILLICIT SEX
aneka-citta-vibhrāntā moha-jāla-samāvṛtāḥ
prasaktāḥ kāma-bhogeṣu patanti narake 'śucau
GAMBLING
BHAGAVAD GITA-16.16
MEAT EATING
Thus perplexed by various anxieties and bound by a network of illusions, they become too strongly attached to sense enjoyment and fall down into hell.

TEXT 32: "Thus, by the arrangement of the Supreme Personality of Godhead, the maintainer of kinsmen is put into a hellish condition to suffer for his sinful activities, like a man who has lost his wealth."
PURPORT: The example set herein is that the sinful person suffers just like a man who has lost his wealth. The human form of body is achieved by the conditioned soul after many, many births and is a very valuable asset. Instead of utilizing this life to get liberation, if one uses it simply for the purpose of maintaining his so-called family and therefore performs foolish and unauthorized action, he is compared to a man who has lost his wealth and who, upon losing it, laments. When wealth is lost, there is no use lamenting, but as long as there is wealth, one has to utilize it properly and thereby gain eternal profit. It may be argued that when a man leaves his money earned by sinful activities, he also leaves his sinful activities here with his money. But it is especially mentioned herein that by superior arrangement, although the man leaves behind his sinfully earned money, he carries the effect of it.
When a man steals some money, if he is caught and agrees to return it, he is not freed from the criminal punishment. By the law of the state, even though he returns the money, he has to undergo the punishment. Similarly, the money earned by a criminal process may be left by the man when dying, but by superior arrangement he carries with him the effect, and therefore he has to suffer hellish life.

TEXT 33: "Therefore a person who is very eager to maintain his family and kinsmen simply by black methods certainly goes to the darkest region of hell, which is known as Andha-tamisra."
PURPORT: Three words in this verse are very significant. Kevalena means "only by black methods," adharmena means "unrighteous" or "irreligious," and kutumba bharana means "family maintenance." Maintaining one's family is certainly the duty of a householder, but one should be eager to earn his livelihood by the prescribed method, as stated in the scriptures. In the Bhagavad-gita it is described that the Lord has divided the

social system into four classifications of castes, or varnas, according to quality and work. Apart from the Bhagava-gita, in every society a man is known according to his quality and work. For example, when a man earns his livelihood constructing wooden furniture, he is called a carpenter, and a man who works with an anvil and iron is called a blacksmith. Similarly, a man who is engaged in the medical or engineering fields has a particular duty and designation. All these human activities have been divided by the Supreme Lord into four varnas, namely the brahmanas (intellectuals and priests), the ksatriyas (warriors and administrators), the vaisyas (merchants and farmers), and sudras (manual laborers). In the Bhagavad-gita and other Vedic scriptures, the specific duties of the brahmanas, ksatriyas, vaisyas, and sudras are mentioned.
One should work honestly according to his qualification. He should not earn his livelihood unfairly or in a way for which he is not qualified. If someone claims to be a brahmana and works as a priest, attracting people who expect to be enlightened about the spiritual way of life, but he is not qualified as a priest, then he is cheating the public. One should not earn one's livelihood by such unfair means. The same is applicable to a ksatriya and a vaisya. It is especially mentioned that the means of livelihood of those who are trying to advance in Krsna consciousness must be very fair and uncomplicated. Here it is mentioned that he who earns his livelihood by unfair means (kevalena) is sent to the darkest hellish region. Otherwise, if one maintains his family by prescribed methods and honest means, there is no objection to one's being a family man.

TEXT 34: "Having gone through all the miserable, hellish conditions and having passed in a regular order through the lowest forms of animal life prior to human birth, and having thus been purged of one's sins, one is reborn again as a human being on this earth."
PURPORT: Just as a prisoner who has undergone troublesome prison life is set free again, the person who has always engaged in impious and mischievous activities is put into hellish conditions, and when he has undergone different hellish lives, namely those of lower animals like cats, dogs, and hogs, by the gradual process of evolution he again comes back as a human being. In the Bhagavad-gita it is stated that even though a person engaged in the practice of the yoga system may not finish perfectly and may fall down for some reason or other, his next life as a human being is guaranteed. It is stated that such a person, who has fallen from the path of yoga practice, is given a chance in his next life to take birth in a very rich family or in a very pious family. It is interpreted that "rich family" refers to a big mercantile family because generally people who engage in business are very rich. One who engaged in the process of self-realization, or connecting with the Supreme Absolute Truth, but fell short is allowed to take birth in such a rich family, or he is allowed to take birth in the family of pious brahmanas; either way, he is guaranteed to appear in human society in his next life.
It can be concluded that if someone is not willing to enter into hellish life, as in Tamisra or Andha-tamisra, then he must take to the process of Krsna consciousness, which is the first-class yoga system, because even if one is unable to attain complete Krsna consciousness in this life, he is guaranteed at least to take his next birth in a human family. He cannot be sent into a hellish condition. Krsna consciousness is the purest life, and it protects all human beings from gliding down to hell to take birth in a family of dogs or hogs.


Abandon all varieties
of religion and just
surrender unto Me.
I shall deliver you
from all sinful
reactions.
Do not fear.
Bhagavad-gītā 18.66